

THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

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Original.

EARLY HISTORY OF UNIVERSALISM.

BY REV. G. COLLINS.

With the statistical history of our denomination many of those who read this article are acquainted. By the statistical history of our denomination, we mean the names and number of those who have, in different ages, advocated the great idea of universal salvation. This subject has for many years engaged the attention of two of our most eminent men—Rev. Thomas Whittemore, and Rev. Dr. Ballou. Through their instrumentality the names of Clement, Alexandrinus, and Origen, of the early church, and of many in later times, have been made familiar to the great mass of our brethren in fellowship. But this statistical kind of history, while it assists us to ascertain with tolerable correctness the prevalence of our distinguishing doctrine, in different ages of the church, is far from constituting the real history of christianity. Did we believe in no doctrine but the final “restitution of all things,” then we might rest satisfied with the few great names which are inseparably connected with its history, and triumphantly point to them as shining and permanent landmarks amid the darkness of superstitious ages, and the quicksands of false theology. But with this we are not exactly satisfied. We contend, indeed, that the great salvation is the chief Revelation of Christ. But when the history of this truth as revealed to man is written—when, aided by the labor of the two gentlemen just named, we are able to look upon its brightness in the apostolic age, and with sorrow see it grow dim amid the accumulating errors and increasing darkness of succeeding centuries—and again see it flash out with increased brilliancy when the great Reformation, which shook the political and ecclesiastical institutions of Europe in the sixteenth century—we say, when aided by those two eminent divines, we become acquainted with its whole history, still we know but little of the history of our faith and doctrines. We say this the more confidently, from the indisputable and important, but much neglected fact, that a man is *not* a Universalist who believes in no Christian doctrine but the salvation of the race. To be one, he must also believe in the fraternity of man—in human equality, in every individual’s inalienable right to enjoy life and engage in the pursuit of wealth, wisdom and happiness—his individual accountability to God and responsibility to man for the use and abuse of all his powers—the insignificant value of the mightiest systems when compared with the value of one free born mind, and that mind forever is, if possible, more than omnipotent, when compared with fierce denunciations, gloomy threatenings, and despotic laws. This being our creed, we must, to become acquainted with the history of Universalism, study the history of these principles, individually and collectively. And we must not forget that while the moving power of each and all is love, there are diversities of operations, but the same spirit, and that in all the various and progressive developments of christian principles, for the last eighteen centuries, the same God has been working, “both to will and to do of his own good pleasure.”

We will, if possible, present to the reader a brief outline of our views on this subject. We shall not strive for completeness in this outline.

Many cherish fanciful dreams respecting the apostolic church. They imagine, that for centuries after Christ left the earth, the strictest unity of faith and feeling existed among the members of the early church. But, how pleasing soever such thoughts are to christian minds, they are not in accordance with historical facts. We admit that the apostles’ opinions on the great essentials, harmonized; for they went forth preaching Christ and him crucified. But beyond the essentials they did not act in unison. Within a few years after Christ’s death, Luke informs us that Peter was tried for eating with uncircumcised Cornelius. And about the same time the converted Jews and Gentiles sent a delegation to Jerusalem for the purpose of learning from the apostles, how far the laws of Moses were binding on those who received Christ. After the death of the apostles, many think that Christianity was nothing more than an enlargement of Judaism. Without, it was opposed by the heathen world—within, it was divided into different sects. Consequently the first epoch in the history of our faith and doctrines, was not a struggle to establish the single idea of Universal Salvation. Many, perhaps all of the christians of the first century believed in the “restitution of all things,” but this idea did not receive, even, if under the then existing circumstances it demanded, the attention it now receives. The greatest object which believers then sought to accomplish, was the destruction of paganism without and a general unity of faith within. They seemed to forget many points, to us important, in their zeal to teach some of the rudiments of the new faith. This general condition of the church continued until the fifth century. Within, the Gnostic and Arian questions were discussed, with no small ability and unbecoming warmth, but of the church heathen mythology and philosophy were the grand objects of attack. This we say was the first manifestation of christianity—the first act in the great and solemn drama of a world’s regeneration. In neither contest was a complete victory gained. Within the Gnostic controversy lost its importance; and after many furious persecutions, after much intrigue and bloodshed, and many displays of the lowest passions, the whole church was content, in opposition to Arianism, to receive the present doctrine of the Trinity in its fulness. A complete unity of faith was not obtained, but a general truce was partially observed. The contest against heathen mythology and Grecian philosophy was terminated by a similar compromise. The Church lost nearly as much as it gained. A large majority of the heathens within the Roman Empire were convinced that there is but one God, and permitted their ancient temples to be dedicated to the service of the Holy One, but they in return gave some of their deities to the Christians, for patron saints. Before the celebrated statue of St. Peter now in Rome, the foot of which Catholics daily kiss, the pagans knelt eighteen hundred years ago. It was then the statue of Jupiter. Among the Muses Eutype was the patron of music. St. Cecilia occupies her place in the calendar. The bold speculation of Plato was mingled with the simple doctrine of Christ, and Scripture was interpreted by the rigid rules and dry syllogisms of Aristotle. The pagan emperor was the high priest of pagan worship, the Christian emperor was revered as the head of the Church. And, last and worse than all, Christians received the doctrine of Endless Misery.

About this time the spirit of Christianity appeared in a new form. An idea, advanced by the apostles, but which had not attracted much attention for several centuries, began now to be seriously discussed. That idea was the supremacy of spiritual power. The apostles asked the Jewish rulers which they ought to obey, God or man? and Christians began to contend in the fifth century, that Church should be superior to state. This question was not less important than those which had been discussed in previous ages. In our country, where government never meddles with religion, and every sect is tolerated and protected, we can scarcely conceive of the importance of this controversy and the principle involved, to those of ancient times. They lived under a despotic form of government, and the reigning emperor considered himself the conscience keeper of all his subjects. But against this religious despotism the early Christians rose in their strength. They contended that there is a law, above all human laws, even the law of God. They contended that when the requirements of the rulers conflicted with the duties imposed by Christianity, the latter was paramount to the former. We all acknowledge the correctness of this position at the present day. Standing upon the individual accountability of man to God, we scan the feeble efforts of rulers to impose upon us a form of faith in which we have no confidence, or to force us to the commission of deeds morally wrong. Before this truth triumphed, the ancient Church was involved in many deadly conflicts with the rulers of imperial Rome. And though the question was first agitated to any considerable extent, in the fourth and fifth centuries, yet a final decision was not made until the eleventh. When Pope Gregory VII. placed his foot on the neck of the German Emperor, Henry IV., the supremacy of God's law to human commands was firmly established throughout christendom.

But many years before Christianity had attained supremacy new issues were made. When the Roman empire fell beneath the power of northern barbarism, after Gothic ignorance and Vandal ferocity had ceased to riot in the halls of learning and temples of peace, Europe was divided into countless small principalities, each governed by its own chief. The majority of these petty rulers, acknowledging but a slight allegiance to any higher power, were despots of the worst description, and the condition of the masses during this feudal age, was deplorable in the extreme. The slave of Georgia is a free and happy man when compared with them. But Christianity under the corrupt form of Catholicism, now assumed a new position. It put forth its energies in behalf of the people. It appeared as the companion of the strong against the weak. No portion of history is so generally misunderstood as that of which we are now speaking. We frequently read of the blood which the Catholic church shed—her haughty commands to the haughtiest kings—the cruel and exterminating wars which she waged against those who dared question her authority, and we shudder at the horrid recital. But we are not so frequently told, that her fiercest thunders were launched at crowned heads and feudal chiefs, and that amid the dissolution of kingdoms and the dust of destroyed thrones, the humble peasant and faithful son of the church stood unharmed. Yet such, we believe is the fact. And we know of no brighter page in the history of the Catholic Church, than that which treats of what we Protestants falsely denominate the "Dark Ages."

We trust we have succeeded in this imperfect outline of our idea of giving the reader a clue to our meaning. But we feel our incompetency to the performance of the propose task, and we do wish, that the two gentlemen already named, in conjunction with one residing in the interior of this State, would, while striving to give us an accurate history of our distinguishing feature, also direct their attention to the general history of Universalism, and show us its various developments and many triumphs, in different races, and among different nations.

INTERESTING CORRESPONDENCE.

The following correspondence will show the kind of treatment we sometimes receive from partialist relatives. It is a hard thing to sacrifice the love and esteem of those nearly related to us by the ties of kindred, but it is still harder to sacrifice truth and principle. "If any man come to me and *love* not his father and mother, and wife and children, and brethren and sisters, yea, and his own life less than me, he cannot be my disciple."—*Jesus*.

B——, Canada West, Jan. 6, 1848.

* * * * * "I think you had better leave off preaching a doctrine you do not believe in yourself, and follow some other more reputable business. There are other pursuits you could follow and make a living, and do it with a clear conscience. My acquaintances often ask me what you are doing. Of course I tell them you are preaching; and the question then follows of what denomination you are? A Universalist! Yes, with shame I am obliged to answer, a Universalist! It may be that I do not understand the doctrine; but you know I was brought up to think there is a very great punishment for the wicked after death."—*Extract of a letter from a younger brother.*

REPLY.

Dear Brother :

* * * * * I am glad to perceive that, on the subject of politics, you have imbibed a love of our free institutions in the United States; but I have read with equal regret the expression you have given of your religious bigotry and intolerance; and the foolish pride you exhibit with regard to the denominational name I bear. If you had lived in some enlightened part of the United States, it is possible you would have learned that freedom of thought and liberty of conscience are even more to be prized than civil liberty. He who despises another for his religious opinions is himself a bigot, and you may safely tell any one so who manifests any disrespect for the religious calling and profession of your brother. Those who exhibit such a disposition are too ignorant to deserve your regard, and their opinions will have no weight with enlightened minds. Their narrow-minded prejudices ought rather to excite your pity than shame on my account. You have more need to be ashamed that you are influenced by the opinions of such people, than you have to be ashamed of me.

Perhaps you were not sensible of it, but your remarks are not only bigoted, but highly insulting. I can, in a measure, overlook it in you when I consider your youth, and the kind of religious influence by which you have been surrounded; but I think when you have considered the matter, you will see and feel that an apology is due me for your uncharitable reflections. If you will sound your own religious experience you will probably discover, that your opinions on the subject of religion have come to you second-hand, without either thought or investigation, on your own part; and that you really understand but little of the matter. Such, at least, was my own experience, at a somewhat earlier age than yours, when I renounced the old, stereotyped doctrines of the prevailing church and embraced my present sentiments. I think, therefore, that I can safely recommend to you a serious and prayerful consideration of the subject, before you undertake to lecture any one else upon the errors of their faith, or their honesty in holding to it.

Under these circumstances I would ask, how you can justify yourself in accusing me of preaching a doctrine I do not believe myself, and your attempt to judge my conscience in a matter of religious faith and duty? What motive do you suppose I could have in preaching a form of Christianity I do not believe myself? What do you think could tempt me to such dishonesty? Could it be either popularity or gain? No; for both these objects could be gained with much greater success by attaching

myself to the party, in the church, called orthodox. It would be as easy, if not easier, to play the hypocrite with them, as with an unpopular sect, and if either gain or popularity were the objects to be attained, this would be the course every shrewd hypocrite would pursue. Then, perhaps, my brother would think me a very good and pious man if I only preached the infinite wrath of God, and the endless torment of all his children who do not perfectly obey him in this life. I cannot help thinking what must be the nature of your reflections when you consider that, according to this theory there is no hope for one who sustained a very near relation to us, to say nothing of other kindred friends who died out of the pale of the church.

You say you were "brought up to think there is a very great punishment for the wicked after death." Well, that is a very poor reason for thinking so. Catholics are "brought up" to be Catholics, and Mussulmen to be Mahomedans, and can offer quite as good a reason for their belief as you have done.

But did you suppose that a person cannot be a Universalist and also believe in a very great punishment of the wicked after death? Then you are very much mistaken, for there have been, and may be still, many such. Nearly all the fathers in the Universalist faith were such. There may be many "very great punishments for the wicked after death," and yet all of them put together, would fall very far short of endless punishment. And, if punishment be not endless, then a time may come, in the good providence of God, when all his children—the heathen and all the world—shall be brought to love and obey him with willing hearts and a cheerful obedience, and be forever holy and happy. Do you see your mistake? That you may see what the Scriptures say upon this subject, I make the following references for you, and hope you will read them with candid and prayerful consideration: Psalms xxii, 27; Lam. iii, 31; John i, 29; John xii, 32; 1 Cor. xv, 22; Eph. i, 9, 10; Phil. ii, 9, 10, 11; 1 Tim. ii, 4, 5, 6; 1 Tim. iv, 10; 1 John, iv, 8; Rev. v, 13; Rev. xxv, 4.

In noticing this subject at such length, I have not been prompted by a desire to proselyte you to my faith. I am perfectly willing you should enjoy any religious sentiment you please; but I wish you to see and feel that you ought to be equally willing to allow me the same privilege without accusing me either of dishonesty or hypocrisy.

With the kindest sentiments of regard, and a sincere desire to see you delivered from the influence of religious error and bigotry, I am Your affectionate brother,
Dover, N. H., March, 1848. J. G. F.

Original.

PERTH AMBOY, N. J.

Several inquiries having been made relating to the meetings which were held at the above place, we would take occasion to say that, it was not contemplated at first, holding but one or two meetings. Our first discourse was replied to by a Baptist clergyman, named Moore, from Ireland. We reviewed his reply, but could not induce him to attend and hear said review. At the close of our meeting, a Presbyterian clergyman, named Halsey, promised a lecture on the subject, which we attended. His lecture exhibited much learning, and critical knowledge of the original languages, as well as a Christian spirit. We replied to him the following week, and endeavored to induce him to continue the subject. But when we gave him an opportunity to make such remarks as he might deem proper, he picked up his hat and left. A gentleman by the name of Woodbridge, a teacher at Amboy, of respectable talents, then arose and promised to procure a clergyman to take up the subject, or do so himself.

Supposing he would of course be able to induce some one of the clergy in or around Amboy to defend the

cause of reputed orthodoxy, we agreed to be present. At the appointed time we were on the spot, but on learning that Mr. Woodbridge was to lecture himself, we informed him that we should feel under no obligation to notice him, that we had not time to attend to every person irrespective of the position they occupied in community, who should attack us. Mr. W., after stating that he had called upon several of the clergy who refused to have anything to do with the discussion of the subject, commenced a low, vulgar and abusive attack upon Universalists and Universalism, most of the matter of which was freely taken from M. H. Smith's book. The following week we noticed some few things that Mr. W. had said, and then preached a sermon. At the close of which, Rev. Job Halsey, Presbyterian, arose, and instead of replying to our arguments, read off an abusive and scurrilous piece of doggerel rhyme against Universalists, written in the style of "Pecks descant." When he had concluded, we promised that if he would put his name to the article sanctioning it, we would agree to publish it. This he refused to do; we concluded he was rather ashamed of it. We then stated that if any of the clergy of the place would take up the subject, we were prepared at any time to meet them, or reply to them. Thus the matter was left. The individual who invited us to Amboy having been at the whole of the expense of the meetings, paying for the room as well as our fare, we did not deem it just to draw upon his liberality any further, unless we were called there by the opposition, from the proper source. We know of but one person in the village willing to assist in getting up meetings. Perhaps at some other time we may visit them again, proclaiming the unsearchable riches of Christ. J. G.

Original.

CLINTON LIBERAL INSTITUTE.

BY A STUDENT.

Another term of this School is now closed, and I cannot refrain from speaking a word in its favor. I do this, because I think justice demands that the public should know its condition, that they may act accordingly. I do not, however, propose to give a history of the school, nor a particular account of its present condition. This is out of my sphere, and I will leave it for those who have the management of the school to publish these things as they see fit. But I would say a word, by way of appeal, to a professedly liberal denomination, hoping it may not be altogether useless.

It is certain there has not been that interest manifested which the school seems to demand. And gladly would I ascribe it to an ignorance of the condition and circumstances of the school, and the importance to the denomination of its support.

It was some three years ago that this Institution came under the more immediate control of the denomination. The trustees then chosen seemed to do all in their power to render the school worthy of public patronage, and especially of the denomination. They spared no expense in procuring the services, as Principal, of one of the most talented men of the denomination, and yet, "mirabile dictu," the Institution has hardly been supported.

And why is this? Why is it not more liberally supported? Is it through the inability of the denomination? Cannot a denomination, which ranks the fifth, in point of numbers, wealth, and respectability in these United States, support one Seminary of learning? It is useless to talk of inability, so long as they maintain their present condition.

What then is the reason? Do they not approve of denominational schools? But this subject was discussed before the Institution was purchased. And I think few will question the superior advantages we have, of being under teachers of our own denomination. Then why not patronize them? Are we told that it serves to foster

a spirit of sectarianism? But this school is not confined to sect or denomination. It is open for all. Students of any denomination will be admitted. But they do not desire this. Other denominations have their schools without number; and these they will support. And if this institution is supported, it *must be done by the Universalists*.

Are they not satisfied with the faculty? Least of all is there reason to be dissatisfied on this score. Mr. Sawyer, I believe, has given a degree of satisfaction such as few others would have given. I consider him the best qualified for the station, of any man in the denomination; and certainly he has not been negligent in applying his talent.

He has labored assiduously and unweariedly, and sacrificed both time and money, for the good of the school.

The other members of the faculty have executed the duties of their stations with honor to themselves and to their patrons. Is it then through want of proper advantage that the school is not better patronized? If this is the reason, (as I fear it is) the fault lies only at home. On the Universalists of this State must it chiefly depend for support. And shall it not be given? A trifle from each one would place the Institution, in respect to its advantages, on a level with any in the State.

It would then receive the patronage it deserves, and hold an enviable place among the schools of the land. It would then command universal respect, which it *cannot* do until better supported.

Brethren of the Empire State, I call upon you for your aid and support. I do this not for myself, for it will probably in no ways benefit me. One more term is all I can spend within these walls. But it is for the school I would speak. Although I shall leave, I would still exert my feeble powers in its behalf. I wish to see it prosper and succeed. I consider it of vital importance to the denomination that it should. But I must say, that unless there is more interest manifested in its support hereafter, I fear it will soon be numbered among the things that were. If it does not receive a more extensive patronage, it cannot long be continued. And if it sinks through want of support a cause will be open for the opprobriums of the world. The finger of reproach will be pointed at us, as we are called a denomination so liberal in profession, and yet cannot support one seminary of education.

And if this Institution fails through want of patronage, what encouragement will there be to establish another? If we fail, who will venture the repetition? If this Institution sinks into oblivion, when can we hope for another light to illumine our mental darkness? When will the vacancy it will leave again be filled?

Brethren, now is the time for action. The present is a critical moment. For weal or for woe affairs must soon turn. With proper exertion on your part, it may rank high among the seminaries of the land. But unless this is made, it must soon fall to rise no more.

Original

CHRISTIAN STRENGTH IN HUMAN WEAKNESS.

BY REV. SAMUEL C. LOVELAND.

St. Paul's words in 2d Corinthians, xii: 10, saying, "When I am weak, then am I strong," seem to involve a literal contradiction. But the sincere Christian, who has had long experience in the complicated evils of the world, and at the same time has borne along with him the influences of God's saving grace, aiding him and comforting him in all his tribulations, will find, in this expression, nothing like a stumbling block. It is to him merely an expression of much meaning in few words. It presents little to the eye, but pours its fulness upon the moral feeling, like a gushing, copious shower.

One of the principal difficulties with the mass of mankind in receiving religious impressions, is their reliance,

altogether too much reliance on their own strength. What is human strength in its best condition but weakness? And what are human prospects, in their most hopeful aspects, but uncertainty? But in this sea of life there is an accompanying calm, that intermingles its influence amidst the billowy surges of its turmoil, arising from the religion of the Savior of sinners. Happy is that soul who has sought and daily experiences this influence. Here hope extends beyond temporal things. The top of Jacob's ladder, that reached to Heaven, only touched the threshold of its undisturbed and eternal resting-place. But how often does an eye of faith see the angel of mercy, hope, descending upon it, even to the hardest spot of earth, and give the sweetest repose to the slumbers that are sought upon a stone pillow! The day may be one of wearisome activity; the evening, gloomy as the shades of the grave; and the bed of night hard as the granite of the field; yet, if guardian angels watch our slumbers, the king in his palace is not more safely protected. If we fall, and fall in faith and hope, we are sure that no enemy plucks us from the benevolent Savior's hand.

But the question of our subject returns, how can a person be strong when he is weak? We have a direct, brief answer to this question. It is merely this; when we are weak in one respect, we may be strong in another. We may be weak in body, and strong in mind, although it is often the case that such is the mutual influence of one upon the other, that they are both alike strong or weak. But we conclude the Apostles had reference to earthly and spiritual powers; more especially as these have reference to the mind. When he had less confidence in what he could do as a man, what he could command by talent, influence, and the like, and as these appeared to fail in their influence, he was led to think more of the littleness of man and of the greatness of God, of human weakness and of divine power. He thought more of committing himself, his ways, and the interests of the cause in which he was so ardently engaged, to his Creator. How wonderful, in some instances, appears the Christian's strength and exercise of faith, when languishing upon his bed, and when the dearest of earthly interests lie prostrate in his view! The martyrs, in many instances, never had a stronger and more enlivening view of divine glory, than when their flesh was made a prey to devouring flames, and every nerve was suffering its extremest torture from the stings of fire. We need not wonder then that an Apostle could say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

SHORT ARTICLES.—No. 1.

The great sin of the times is that which phrenologists say, arises from a large, uncultivated self esteem.

"It was the ever moving, active force,
The constant aim, and the most thirsty wish
Of every sinner unrewarded, to be
A god; in purple or rags, to have
Himself adored; whatever shape or form
His actions took; whatever phase he threw
About his thoughts, or mantle o'er his life,
To be the highest, was the inward cause
Of all—the purpose of the heart to be
Set up, admired, obeyed. But who would bow
The knee to one who served, and was dependant?
Hence man's perpetual struggle, night and day,
To prove he was his own proprietor,
And independent of his God, that what
He had might be esteemed his own, and praised
As such. He labored still and tried to stand
Alone, unpropped—to be obliged to none;
And in the madness of his pride he bade
His God farewell, and turned away to be
A god himself; resolving to rely,
Whatever come, upon his own right hand."

Meaning no disrespect to any one, may we not confess that there is not only poetry in these lines, but truth. Excepting no sect, no subdivision of the religious orders of the world, how many are there who think half as much of God and Heaven as of self, and the vain foibles of earth? of progressive holiness and happiness as of the gradual accumulation of dollars? The whole people is sick of this moral disease—this seeking for the elevation of I at the expense of you—this perpetual war for the upper places of life. If God could have been dethroned, there had been no need of the sacrifice of the contention of Michael and his angels with the Dragon and his angels, as related in "Paradise Lost." The reputed wisdom of the Devil would have found no difficulty in raising an army among the millions of men, with wills and passions quite sufficient for his purpose, and who would have engaged in his service for less than the common pay of a soldier of the United States. And it is not at all improbable that some of his best—most valiant, and least disposed to benevolence and mercy, might be found in the ranks of those who would cavil about the ninth-part of a hair in the defence of sectarianism, and hang the first man who would not bow to them as the repositories of the entire fullness of divine knowledge.

There are two instances in which we find this sin of self-esteem standing in the "holy place," like the abomination of desolation spoken of by Daniel, the prophet. We wish to notice these, and we hope we shall not be so unfortunate as to be misunderstood with regard to our design in doing so. It is not that we would excite the observation of "Physician, heal thyself!" but rather that we may be led to the confession of our faults, and to that repentance that needeth not to be repented of.

T. J. T.

Original.

JESUS.

Through the cloud of mental darkness which enshrouds the human mind
As it strives through by-gone ages moral purity to find,
Shines one star of radiant brightness, beamings of the Fount divine,
Lighting up our darkened pathway, as we tread the shores of time.

Angels heard the gladsome music as the stars together sang;
Echoing back the shouts of glory, heaven's bright starry arches rang,
Hasting forth on swift-winged pinions to this dark and sin-bound earth,
Speed those bright commissioned heralds of a sinless Savior's birth.

From that mean and lowly manger went he forth to bless mankind,
To the mourner gave he comfort, and the broken heart did bind—
From those eyes of melting sweetness see the pitying tear-drop steal,
As he sympathizing listens to the suppliant's appeal

View him through his deeds of mercy, as he journeyed on his way;
Through his simple, pure instructions, as he taught men how to pray;
View him in the house of mourning, or beside the dear one's grave,
Bringing back to life and beauty those their yearning hearts did crave.

Those oppressed with care and sorrow he in mercy freely blessed,
Those diseased in mind and body to the great Physician pressed,
None was there too mean and lowly, none too deeply plunged in crime,
To outreach his healing power, or his pardoning grace divine.

Children, robed in angel sweetness, in their pure unsullied youth,
Did he use as simple emblems of the heart that's swayed by truth;
From the fair and graceful lily and the simple sparrow's fall,
Drew he forth a glorious lesson to be cherished by us all.

In his pure and sinless spirit burned a flame of deathless love,
Kindled from that source immortal, the exhaustless Fount above;
And though bitter persecution he full oft was made to bear,
Ever for his foes malignant, did ascend the fervent prayer.

Deep and bitter was his anguish as he to the place drew near,
Even to that far-famed city by his countrymen held dear;
Well he knew her wealth and glory in the dust must ruined lie;
And her proud and boasting people as a nation soon must die.

Oh! with e'er increasing brightness do his pure instructions glow,
As we seek by earnest striving, more and more of them to know;
Coupled with his life of goodness, bright and brighter still they shine,
Daily adding to the beauties, which adorn his name divine.

To this Star whose radiant brightness will the spirit's path illumine,
May we ever look for guidance through this world of sin and gloom;
With an eye of faith unwavering, Jesus, may we look to thee,
As the brightness of that glory which surrounds the Deity.

Speed, ye heralds of that gospel, which in love to us was brought,
Strive with meekness to inculcate those high truths which Jesus taught;
And though for thy spirits' guidance other "lights" profess to shine,
Wisely choose this emanation of the Parent Fount divine.

E. J. A.

THE TRUE POLICY.

What, as a matter of policy,—if policy may be allowed in such matters, as we suppose it may,—what is the system most necessary for Universalists to pursue, in order to make converts to the truth? Are we to invent new measures and get up excitements—corresponding to what are called revivals? Do we need any such machinery in order to convince people of the truth? Is this the way to promote our cause? Nay—it is not. Let others rely upon such craft if they must—it is the best and only way they have to make converts to their faith—not by the exercise of the intellect, but by an excitement of the passions. What, then, do we need? The answer is a plain one, and expressed in a few words. The most we need—and all we need as a means, under the blessing of God, without which all means must fail—is to induce people to hear and read for themselves. Once get people to regard the apostle's injunction to "prove all things," to hear both sides, and our cause is safe. Free and candid inquiry is the great object that we need to encourage. Who ever heard of a Universalist having fears of people's hearing partialists preach, or reading orthodox books?—so far as danger to our sentiments is concerned, we mean. No one. We are always willing to have our people, or any persons, hear all sides; for we know that our doctrine will gain thereby, standing firmer by the very contrast which the hearers must perceive between our sentiments and partialism. The only safety of orthodoxy is in keeping people ignorant of our sentiments. Partialists know this very well. Hence the pains they take to terrify their people, under the pains of hell, not to hear us preach, or read our books and publications. If once they are permitted to hear, they know they will be likely to see the reasonableness of truth and to embrace it. Their safety lies in keeping people ignorant. What does all this show? It shows, very plainly, that they themselves—the *knowing* ones, we mean—are conscious that their doctrines cannot stand in the presence of ours. They know quite well that the truth is on our side—therefore they are afraid of its power over the minds of inquirers.

The greatest obstacle which Universalists have to contend against is, that prejudice which our enemies excite in the minds of people to prevent their hearing Universalists preach, or reading the works of our authors. It is difficult to make eyes see which are closed and blindfolded. We must try to remove these bandages. We must make efforts to induce them to open their eyes and see for themselves. When this object is accomplished, Universalism will run as fast as light travels on the appearance of the rising sun.—*Gospel Banner*.

The King's House.—The house where Louis Philippe lived with the aged, lame Talleyrand on the Bloomingdale Road, at Seventy-fifth-st, is unoccupied, and might probably be obtained for the King now, if there is anything in its association to solace him in his second fugitive state—the state to which royal blood seems so much exposed. On a rock on the banks of the Hudson, in the rear of the house, Talleyrand used to sit and read two hours each morning. It is yet called Talleyrand's rock. We would not reproach the twice-fallen Prince, but wish him "better luck next time."

Journal of Commerce.

THE CHRISTIAN AMBASSADOR.

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History of Universalism in New York.

FROM 1803 TO 1820.

Rev. John Foster came to this city in 1803. His friends asked permission for him to preach in the Church of the "United Christian Friends." The Trustees, after considerable deliberation, refused the request, on what grounds does not appear. Several believers were displeased at the refusal, and opened a place of meeting in Rose street, and afterwards in Broadway, near Pearl street. How long he remained in the city we know not; neither are we aware that much good resulted from his labors. We have learned little of him. He was the brother of Rev. Dan Foster, the regular Clergyman of Charlestown, N. H., who embraced the doctrine of Universalism, and defended it in a very racy examination of the work of Dr. Strong against that doctrine.

Mr. Mitchell continued to discharge the duties of pastor of the "Society of United Christian Friends," to the great satisfaction of his congregation, which continued gradually and constantly to increase, till the spring of 1810, when he received an invitation to settle in Boston, as the colleague of Rev. John Murray. After mature deliberation, and due consultation with his Society, he accepted the invitation, and removed the August following. The next year he was recalled by his Society in this city, and returned in October. During his absence the Society employed Mr. Palmer, who was a prominent member of the Society, to perform the duties of preacher. In 1809 an edition of Rely's Union was published by the Society, which met with a ready sale.

From the time of Mr. Mitchell's return from Boston, his Society commenced a new career of prosperity. He had become better acquainted with its great value, and the best method of defending it, more zealous in the good cause, and he put forth all the energies of his vigorous mind, and eloquent voice, to establish and disseminate it in the city. He enjoyed several years of great and increasing popularity as a preacher, and attracted multitudes to his meetings from almost every denomination. Those who were at ease took alarm, and great efforts were made to disprove his doctrine, and prevent others from hearing it. So great was their prosperity, and so crowded were his meetings, that, in 1816, it was deemed advisable to build a new and more commodious house of worship. Steps were accordingly taken to accomplish that object. A lot of ground, situated on the corner of Dnane and Augustus streets, (now City Hall Place) was procured, and a large and convenient Church was erected, which was dedicated December, 1818. From this time the Society continued to enjoy the highest degree of prosperity. The house was considered very elegant and attractive, and being conveniently situated, multitudes flocked there on every Sabbath to hear the doctrine of Universal Salvation eloquently defended. The Church was usually full, and often crowded in every part to excess. Every thing was harmony and success. The preacher was much beloved by his people, and very generally respected by all who knew him. Those who did not esteem feared him, for the influence of his preaching was extensively felt, as was manifest in the changed views and strange inquiries proposed by the people to their respective clergymen. Universalism in those days grew rapidly into notice, and into favor with the people, many of whom still live, the witnesses of its truth, and recipients of its many blessings.

During the period here indicated, several preachers came to the city, few of whom, however, were received as brethren, or permitted to preach in Mr. Mitchell's Church. In fact, Mr. Mitchell was never in formal fellowship with the denomination, and never sympathized very deeply with any of its members. He always looked with suspicion upon all of them, and more especially when he came to know that the trinity, and concomitant doctrines, had been generally abandoned, and the Unitarian theology substituted in its stead. He was a Universalist on the Rely platform—a believer in the trinity, original sin, total depravity, vicarious suffering, substituted suffering, and imputed righteousness; in short, he was a Calvinistic Universalist. He held in great abhorrence Unitarian views, and the general system of modern Universalists, and towards the latter part of his life became exceedingly exasperated towards all who defended them. There was doubtless a cause for all this. When he found his popularity waning in consequence of movements to establish another society, and the force of accumulating bodily infirmities, he became exceedingly sensitive, and not a little querulous, towards all who differed from him. Forgetting the first rudiments of religious liberty on which he had acted in the commencement of his public career, and neglecting to exercise the broader charities of christian philanthropy, he suffered himself to become exclusive and intolerant, and persisted in that course to the destruction of his society. He allowed his prejudices and antipathies to carry him so far that he even advised his friends to attend the preaching of those who bitterly hated the peculiarities of that doctrine which had distinguished his whole public life. He preferred Endless Misery with Trinitarianism, than Universal Salvation without it. It is a melancholy fact, before alluded to, that reformers are exceedingly liable to become bigots, and in the end to war against the very principles they at first defended, without themselves observing the change. Indeed, there may be no real change of purpose or desire. They run well for a time, and get far in advance of the masses, but soon are overtaken, while hosts sweep by them, and they are actually found in the ranks of conservatism. They are like emigrants who pass the borders of old settlements and locate in the midst of the wilderness. It is not long before the whole forest is felled, and all the region resounds with the hum of busy industry. What was the border once is central now, and the old settler is as much opposed to his son going "West" as his father was to him.

We would not censure the conduct nor cast a reproach upon the memory of the good and eloquent Mitchell. He was made for his time, and he fulfilled his mission. He did a good work, and we honor his memory. He was, in all the social and domestic relations, an excellent man. He was ardent, bold, frank, and sincere; honest in his views, upright in his conduct, and devotedly attached to his friends. He was an eloquent speaker, and in his palmiest days ranked as high as any other in this city as a pulpit orator. Few, in fact, among the local preachers, have excelled him. I have never seen audiences so swayed by the force of words, or felt myself so completely under the control of a speaker as if spell-bound, as when listening to some of his sermons, especially those in which he contrasted virtue and vice, hope and fear, and dealt directly with the passions of men.

He died suddenly, as he had always desired he might, at the house of a friend in Conn., where he was visiting in July, 1834. His disease was supposed to be apoplexy. He had been infirm for several years, and was obliged for some time to preach in a sitting posture. He continued unshaken in his peculiar views to the last, cheered by the hopes of the final ingathering of all men in Christ Jesus.

The influence of his preaching was extensively felt, and though his Society is scattered, many who were guided to a

knowledge of the truth by his persuasive words, are now numbered as active members in permanent and prosperous Universalist societies in the city. Some have gone back to the flesh pots of Egypt, and a few stand aloof from all societies, maintaining their distinctness and identity as Rellyan Universalists; though they have no longer a living organization among themselves as a Society.

W. S. B.

Why Ought Universalists to have a College?

As a movement is about to be made for the establishment of a College in our denomination, we have thought a brief answer to the above question, might be of essential service in preparing our brethren for action. As yet, comparatively nothing has been said upon the advantages of a College to us; and we presume that there are many of our brethren, who honestly think, that one would be of no service to us whatever. We should suppose, however, that the benefit which Colleges have been to other sects, would lead to the inference, that they might be of benefit to us. We are not as a denomination, so different from others, that human learning can do us no good. There is nothing in our religion which renders human learning unnecessary. Indeed, if the question were to be asked, what sect in Christendom would derive the greatest benefit from well endowed Colleges, we should say without hesitation, our sect. We should say this, because we discard all attempts to control our people by the agency of superstition, by foolish and groundless fears, and by morbid excitements. We should say this, too, because our religion accords with all the sciences, and finds a confirmation in every law of the material world. And we should say it, because we seek to influence the heart by reaching it through the mind, and ask people to believe, because we give them reasons for believing, and to do right because the way of duty is the only safe and happy way in which a man can walk. The greater our knowledge therefore, the better shall we understand and appreciate our religion; the more thoroughly our ministers are educated, the better will they be fitted to explain and enforce it. The more consistent, reasonable and excellent a religion is, the greater the benefit it can receive from human learning.

But it will be said, there are colleges enough already established, those that are well endowed, and that furnish as good advantages for an education as any young man need. Suppose we grant all this, there is nothing in the fact which renders it unnecessary for us to have a college. The following reasons will show that such is the case.

1. Nearly all the colleges of the land are under strong sectarian influences. The Presidents are Orthodox and the Professors are Orthodox; and the students are required to hear Orthodox preaching and be subject to Orthodox drilling, from the time they enter college till they graduate. If they do not submit with good grace, they are made to feel in various ways, that so far as the college is concerned, there is great gain in orthodox godliness, that many favors are shown to the saints which sinners cannot enjoy. Many Universalist students have realized, that they suffered a great loss in college honors and privileges, in consequence of their faith. Universalists, therefore, should have a college where their sons will not be subjected to such outrages upon their rights; where their faith will not be heresy.

2. We should have a College, because the period of life in which our sons pursue their collegiate course, is the very one in which they are the most likely to be influenced by proselyting measures. When they enter college, they have not formed their religious opinions, or if they have, they know so little of the principles and grounds of their faith, that they are early turned from it. Hence, one of two extremes gen-

erally follows. They either become bigots, and when they go home, abuse their parents and denounce them as unbelievers, and on the sure road to perdition, or else they become hardened infidels, and look upon all religion as a farce. We have known many instances like these. We have known a father toil hard and study rigid economy, in order to give his son a liberal education, and yet be doomed to see that son, before the close of his college course, though by nature noble, generous and kind, converted into a sour, morose, impudent bigot. We have known young men enter College with an intention of being Universalist preachers; and yet, be so influenced by the proselyting measures of the College, as to abandon all thoughts of the ministry, and study law or medicine. There is not one in ten of our young men who are educated in Orthodox institutions, who ever give us their influence. Almost invariably they are so changed, that they lose all sympathy with our denomination. It is not strange that it should be so, for whenever they hear us spoken of, it is in contempt, and all the sophistry and learning of the Professors are employed in showing what a dreadful heresy Universalism is. Can we expect young men, with immature minds, to withstand such influences?

3. We should have a College because all the sectarian colleges use their best endeavors to have an orthodox revival every year or two. Sometimes during a revival nearly all studies are suspended, and almost the whole time is given up to meetings. The most experienced and adroit revivalists are employed to *manage* the work of the Lord. All the arts and deceptions of the leaders are brought into requisition. The fears and hopes of the students are excited to the utmost, and they are made to feel that nothing good on earth or in eternity can be their portion, unless they are subjects of *revival grace*. But few young men are able to go through such a campaign without being seriously affected; and they are generally either converted into zealous advocates of an illiberal religion, which dries up all the fountains of generous affection, or else they are driven into the cold and sterile regions of a bald infidelity. Hence it is a rare occurrence for the son of a Universalist to return from an orthodox College, with any attachment to the religion of his father.

In the foregoing considerations, we see the reason, why our denomination loses nearly all its young men who receive a collegiate education—and this is a great loss. It is a loss to our ministry, and one which is seriously felt. We are suffering this day, sadly for the want of educated ministers. We have large and strong societies which we cannot supply with ministers, and when they are supplied, it will be by calling ministers from other large parishes where their labors are highly blessed. Here is the chief reason of the frequent changes in the relations sustained by our more intelligent and influential clergymen. When one changes his location, it leads several others to change theirs, and thus a number of societies are subjected to the agitation and division almost invariably caused whenever a parish changes its minister.

But the loss to our ministry is not the only loss. We lose the influence of the young men we educate. They do not attend our churches; they are not in any way identified with us; but they give the whole weight of their influence against us. This is a serious evil; and tends greatly to retard our prosperity. Every educated man whether he is in public or private life, exerts a great power in the community where he lives. His education gives weight to his opinions, and refinement to his character. Not only so—his general knowledge makes him a leader among his associates; they voluntarily assign him a high position, for they are conscious of his superiority. Besides, he draws around him all who have a literary taste, and who seek for improvement in knowledge. They

feel that his society is of great advantage. Thus he becomes the centre of a large circle of the more intelligent portion of the community, in which he lives. The members of that circle will go hand in hand in all things. They will attend the same church, they will belong to the same political party, they will visit together; and thus in religion, in politics and in social enjoyments, they will be one. What minister among us, has not often felt, that in the influence exerted by a man at the head of such a circle, was to be found the greatest obstruction to the progress of truth? It does not add much to his encouragement, under such circumstances, to know, that the man who does the most against the extension of truth, is the son of a devoted Universalist.

But it will be said there are Colleges not under Orthodox influence. We grant that there are a few, and only a few. Harvard College is not; the University of this city is not entirely. But they are both expensive institutions. They are situated where living is high, and a young man must have large means in order to enable him to obtain an education at either of them. Besides, they are badly located. One close by a great city, and the other in the heart of the largest city of the Union. College influences are bad enough without being connected with the influences of a great city. All colleges should be remote from cities, where temptations press not so heavily upon young men. We are not surprised that so few Universalists send their sons to Harvard; that they prefer Colleges located in the interior, even though under the control of those whose trade it is, to wrong their patrons by meanly proselyting their sons. O. A. S.

Explanation of Controverted Passages of Scripture.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv. 46. Probably there is not another passage within the lids of the Bible, that has been so frequently quoted to prove the doctrine of endless misery as this. Those who make this use of the text, assume that the parable, at the close of which this is found, is a description of the last general judgment, and then conclude that it establishes their own system of doctrine, and refutes ours. But did it never occur to them, that, even allowing this parable of the sheep and the goats, to refer to a general judgment, it is much more difficult to reconcile its teachings with their system of faith than it is with ours. To see this difficulty in its true light, let us contrast the two together, in relation to that fundamental article of the partialist faith, the conditions of salvation. What are these conditions according to the popular belief? Briefly this: faith, repentance, regeneration. What are they according to this parable? The performance of benevolent deeds. In one case men are told that in order to prepare for the terrible ordeal of the judgment, they must experience a sort of mysterious and undefinable operation, denominated in cant phrase, "getting religion." They must come to believe in the mystery of the "Trinity," "total depravity," and "endless misery." They must join the orthodox church, contribute liberally to its support, and observe its ceremonies. But in the parable we are told, that the king will say: "come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me." Who so blind as not to discover the heaven wide distinction that is here presented between orthodox piety, so called, and that heaven born charity which is inculcated in this parable? We do not hesitate, on the strength of this, to charge the abettors of the popular creed with the grossest deception, and that too, in a matter of the

highest importance to the human race. They tell men that they shall certainly be brought to the judgment bar, and then deliberately call their attention away from those benevolent deeds, which are requisite to an acquittal in their judgment, and enjoin upon them certain other things, that are not so much as named or alluded to in connection with it. We have here, for instance, in the language above quoted, and in the context, a most minute account of the process of judgment, and the reasons are distinctly stated, why men will be approved, or why they will be condemned; and yet it will be perceived at a glance, that not a word is said concerning the faith, or piety of those to whom is extended the welcome invitation "come ye blessed of my Father." It may be that they were Universalists, every one. The presumption is, that they were, for the stoutest opposer must admit, that in attending to the wants and relieving the woes of their perishing, suffering, fellow creatures, they acted out the very spirit, and illustrated the principles of the great doctrine of a universal brotherhood. On the contrary, it may be true, that those on the left hand, were, to use a phrase borrowed from high authority, "orthodox up to the hub." They may have been very pious and praying men, zealously bent on "making their calling and election sure, by believing the creed and attending to all the ordinances of the sanctuary, for all this they might have done, and still have neglected those very duties, for which the sad sentence is demanded, "depart ye cursed." We say then, that allowing the common application of the parable to be correct, that it is more difficult to reconcile it with partialism than with Universalism. But it is doubted, for various reasons, that any part of the account, refers to the future state of existence, to say nothing of endless consequences.

Much time and labor have indeed been spent, in the effort to show that "everlasting," in one clause of the text, and "eternal" in the other, are the same word, and denote the same extent of duration, a point which no intelligent Universalist ever doubted. We are free to admit that the word that is rendered *everlasting*, is the same in the original as that which is rendered *eternal*, but then we do not admit, that either in the original or in the translation, it means endless duration. We as freely admit also, the correctness of the position that the *punishment* spoken of in the first clause, being contrasted with the life in the second clause, may be equal in extent of duration. But we do not admit that either belongs to the future state. It should be borne in mind always, that the life here spoken of, is distinguished from that immortality which is the gift of God by the circumstance that it is the reward of works. "Come ye blessed of my Father . . . for," that is in consideration of having performed these benevolent deeds. But where is the Christian that pretends to believe that immortal blessedness is to be the reward of human merit? We venture the assertion that such an one cannot be found, and yet when contending on this point, it is absurdly argued that the punishment of the wicked is to be endless, because it is contrasted with the reward of the righteous. To state a position so absurd is to refute it. If human merit is finite, so also is human demerit, and neither can justly call for an infinite recompense. As to the verbal criticism, designed to show that *everlasting* or *eternal* means *endless*, it may be sufficient to remark, that if it could be sustained, it would remove the foundation of Christianity at once, for the old Jewish covenant is repeatedly declared to be an everlasting covenant, and if everlasting means endless then Christ must be an impostor, for he taught that the old covenant was done away in him. By the same argument, then, that we establish the truth of Christianity, by showing that that old, everlasting covenant is done away by the introduction of a new and better dispensation, we destroy the foundation of that doctrine which rests upon the

idea that everlasting means endless. Another objection to the argument in favor of endless misery, founded upon this passage, may be drawn from the circumstance that the term *punishment* includes the idea of amendment or reform. Literally it refers to the pruning of a tree, i. e. lopping off excrescences, in order to promote a more healthy and vigorous growth. A consequence that might very rationally follow a limited retribution, but which certainly could not follow endless punishment. Those who are desirous of obtaining a more full and just explanation of this important matter, are referred to the able and satisfactory explanation that may be found in H. Ballou, 2d's, Notes on the 24th and 25th chapters of Matthew, Paige's Selections from Eminent Commentators, or to Whittemore's Notes on the Parables, in all of which, these and other important matters are explained at length.

S. C. E.

Disgraceful Conduct in a Clergyman.

We learn by a Newark (N. J.) paper, that a Clergyman of the Methodist Church brought an action against the Agent of the N. J. Rail Road Company, to recover damages for turning him out of the cars. The testimony adduced proved first, that the conductor was required by his instructions to pursue the course he did, and that in doing it he adhered to a uniform practice. It showed secondly, that the conductor was gentlemanly in his manners and language. One witness says,

"The first that he saw of the difficulty was, that the conductor was asking and entreating the passenger to show his ticket, if he had one, or pay some amount of money; the passenger refused to do either, or to do any thing which the conductor requested, but plainly set him and his authority at defiance; the conductor told the passenger what his duty was in the matter, and in a civil and inoffensive manner repeated his request several times that the passenger would comply with the rules, and either show his ticket, or pay the money; the conductor made no threats or attempts to put the passenger out until every other means seemed exhausted, and when he attempted to remove the passenger from the cars, used no more force than was necessary to accomplish the object, the passenger resisted, which rendered force necessary, and was quite violent in his language and manner."

The jury brought in a verdict for the conductor. To us the conduct of the clergyman appears disgraceful in the extreme. It was no hardship to show his ticket. It was a necessary rule of the company that passengers should show their tickets; for there was no other way by which the rights of the Company could be protected. Why then, should the Clergyman have refused? Surely, it was his duty as a peaceable traveler to conform to a reasonable rule, and his duty as a gentleman, to say nothing of the christian and the minister. Some men seem to feel a great deal of dignity in consequence of sustaining the sacred office; but not unfrequently in sustaining their dignity, they sink the gentleman and the christian, disgrace their office, and show their ill-breeding. Such we think was the case with this reverend gentleman—David Graves. We hope clergymen will learn from this verdict, that they cannot outrage with impunity all rules of decency and right, and cheerfully conform to regulations which even sinners do not think of resisting.

We Labor and Suffer Reproach.

A friend from Connecticut called at our office a few days since, and informed us that for fifteen years he was a member of a Baptist Church, and that since he embraced Universalism he had stood alone, and encountered all kinds of opposition for his faith. Yes, he has been persecuted for believing in God as the Savior of all men, and by those too who believe in a limited salvation, the same as did the persecutors of the Apostles and early Christians. There are not a few of those who think it doing God service to slander and abuse Universalists. Our friend was not disheartened, but was thankful that he had a faith that was worth suffering for.

O. A. E.

New York State Convention and Associations.

We publish below a statement of the meeting of our public bodies during the approaching summer and autumn. The list has been furnished us by Br. Whiston, and may be relied upon as correct. It will serve as a directory for those who desire information upon these matters:

Associations.	Meets.	Places.	Occasional Sermon.
Niagara,	June 7,	Middleport,	T. J. Smith.
Cayuga,	" 7,	Speedsville,	H. Boughton.
Central,	" 7,	Litchfield,	F. Potter.
Mohawk River,	" 14,	Middleville,	T. J. Whitcomb.
Buffalo,	" 14,	Springville,	L. S. Everett.
Ontario,	" 14,	Bristol,	G. W. Montgomery.
Black River	" 21,	Depauville,	C. A. Skinner,
Genesee,	" 21,	Per. y.	U. Fisk.
Stuben,	" 21,		
Allegany,	" 28,	Hume,	A. Kalsey.
St. Laurence	" 28,	Madrid,	G. Swan,
Otsego-	" 28,	Fly Creek.	Z. Cook.
Chenango,	Sept. 6,	S. Bainbridge,	C. L. Shipman.
Hudson River	" 6,	Hudson,	A. A. Davis.
Chautauque,	" 13,	Laonia,	None appointed.
New York,	Oct. 11,		T. B. Thayer.

The New York State Convention holds its session for the present year in Watertown, Jefferson Co., on Wednesday, May 31st. Occasional Sermon by Br. Pitt Moure. The following persons have been selected as delegates:

Associations.	Ministerial.	Lay.
Central,	Job Potter, D. S. Moorey	Samuel Richards John Potter
Cayuga,	J. M. Austin, D. H. Strickland.	Ira Curtis Alfred Hawks
Mohawk River	T. J. Whitcomb, J. Douglass,	Sandford Coe Lorin Miller
Allegany,	G. S. Gaydy, B. Hunt,	S. Willson S. Beach
Black River,	P. Marse L. Rice,	H. Bates, F. W. Winn
Otsego,	H. L. Hayward J. A. Bartlett,	A. Gardner A. Zoller
St. Lawrence.	G. Swan	Martin Thatcher Simon Haselton
Genesee,	J. S. Brown W. B. Cook	A. B. Cravath Cyrus Fond
Ontario,	J. J. Austin T. R. Johnson	A. L. Vandusen James Armstrong
Niagara,	M. B. Smith G. H. Clark	A. P. Scott Stephen Baker
Buffalo,	G. S. Abbot Stephen Hall	P. Cobb Moses Baker
Chautauque,	S. Adams	J. Palmeter L. Harrington
Hudson River,	W. H. Waggoner, G. Collins,	D. M. Moore H. Mosher,
New York,	O. A. Skinner H. Lyon	Charles T. Scott G. L. Demarest
Stuben,	Wm. Bullard, O. B. Clark.	C. Graves J. Healy

As Br. Skinner was called into the country to attend a funeral on Sunday last, he was obliged to postpone his Sermons announced for that day. He will therefore deliver them to-morrow. See notice.

Hon. Horace Mann, long and justly distinguished as the able and efficient Secretary of the Board of Education, for the State of Massachusetts, has been nominated as the successor of Mr. Adams, in the eighth Congressional District of that State.

Compliment to Br. Moore.

We cheerfully give place to the following well deserved tribute to the worth of the late Pastor of the Lombard-st. Church, Philadelphia:

"At a stated meeting of the Vestry of the First Universalist Church, Philadelphia, held on Monday evening, March 27, 1848, the following preamble and resolutions were presented and adopted:

Whereas, Our worthy and respected Pastor, the Rev. ASHER MOORE, in pursuance of his own wish (made known to many of us more than a year ago,) is about to retire from the severe toils of a city location, to seek repose for himself and family in a country residence; and

Whereas, We desire that he may carry with him to his new home some suitable expression of our high estimate of his character and worth, both as a man and a Christian preacher, therefore

Resolved, That it is with sincere regret that we part with Bro. Moore, who has faithfully served us for a period of eight years, and under whose labors our Church has greatly prospered.

Resolved, That the general course and labors of Bro. Moore, during his agreeable and profitable connexion with our Society, has been such as to secure the confidence and respect of the public, and will leave with us remembrances that we shall ever refer to with pleasure.

Resolved, That having failed in our attempts to induce Bro. Moore to continue his Pastoral connection with us, our best wishes and prayers will follow him and his worthy family to their new home.

Resolved, That while we lament the contemplated removal of our Brother, we rejoice that he will still be near enough to visit us occasionally, and lift up his voice in our ancient Church, and to renew his ever welcome visits to our families.

Resolved, That the Secretary be instructed to publish the foregoing Preamble and Resolutions in the "Trumpet," the "Christian Messenger," and the "Missionary," and also to transmit a copy to Bro. Moore and family."

C. H. ROGERS, Moderator.

Jas. L. Gihon, Secretary.

Save Fifty Cents.

The time for advance pay having nearly expired, we have thought it no more than right to give this friendly intimation to those who have not paid their subscription, that now is the time to hand in their dues, if they wish to avoid the extra charge of fifty cents. Remember the terms are \$2, for the Messenger and \$2 50 for the Ambassador, in advance, to which 50 cents will be added if not paid within six months from the time of subscribing. We have heavy payments to make in cash, and this extra charge for the paper will appear reasonable, when it is remembered that if we have to borrow money at present rates, \$2 is better for us in advance, than \$2 50 at the close of the volume. Will those concerned then attend to this matter, and oblige themselves and the publishers, by handing in their dues without delay.

The Williamsburgh Sabbath School.

The above School will celebrate its Third Anniversary, on Thursday evening of next week, by a Juvenile Musical Entertainment. This will be something different from the ordinary Sunday School Exhibitions, and no doubt will prove unusually interesting. Br. Demarest, the Superintendent of the School, is putting forth his best exertions in preparing the children for the occasion; and those who attend will find that he is not laboring in vain. This School has not hitherto raised any thing by exhibitions, and now hopes for some encouragement from friends in the neighborhood, for which reason, as well as the attractions of the occasion, we hope there will be a very large attendance at the anniversary. The concert will, of course, be given in the new Church, and on a bright moonlight evening, if clear.

Price of Tickets 25 cents each; two tickets will admit three persons.

Removals.

Br. Asher Moore has removed from Philadelphia to Hightstown, N. J., and desires to be addressed accordingly. Since Br. Moore has shortened the distance between us and himself one half, we regard him as a near neighbor, and trust that he will hereafter be on social terms with us and our readers. We perceive by a notice in the last Missionary, that Br. Moore has withdrawn his name as one of the editors of that paper.

Br. S. J. Gibson, we understand, is to assume his labors with the Societies in Montrose and Sheshequin, on the first of May next.

Br. B. Hunt has received and accepted an invitation to settle with the Society in Rushford, Allegany Co., N. Y., and was to commence his labors on the first inst.

Br. J. H. Harter, having removed from Mottville, to Herkimer, Herkimer Co., N. Y., desires all communications intended for him to be directed to the latter place. Will the Trumpet please notice?

Br. J. A. Aspinwall has received and accepted an invitation to settle with the Universalist Society in Duaneburgh, and will commence his labors there about the middle of the present month. He desires all communications intended for him to be directed to Braman's Corners, Schenectady County, N. Y., after the 18th inst.

Reply to Rev. Mr. Shimeal's Attack on Universalism.

Rev. Mr. Shimeal has been delivering a long course of lectures against Unitarianism and Universalism, in St. Jude's Church, the past winter, which are not yet concluded. We have been induced to commence a brief reply, in order to present the subject in its true light before the public. We are not sorry that these lectures have been given, inasmuch as they have served to call public attention to doctrines which deserve to be better known. They so far contain little of much consequence to those at all informed upon the questions at issue, yet they contain some mistakes, some errors, and some misrepresentations, uttered in a spirit which deserves to be rebuked. The lectures, we understood, have been very thinly attended; still they deserve a passing notice. W. S. B.

Cheering News from Kentucky.

Br. C. B. Sharp, in a letter published in the last 'Magazine and Advocate,' writes as follows concerning the condition and prospects of our cause in the above named State:

"Our cause continues to progress finely in Kentucky. A spirit of inquiry is abroad, and many seem anxiously inquiring 'What is truth?' It is cheering to have an opportunity now to preach to large and attentive congregations of persons whose minds and attention seem wholly absorbed in the glorious theme of Universalism, and that too in towns and places where twelve months ago, we could not get a hearing; but so it is here. A good many are every month coming over and avowing their belief in our blessed faith; and those persons are generally among the virtuous and intelligent. One year ago, I was anxious to leave Kentucky; but I now rejoice that things were ordered otherwise. If I ever was truly happy in all my life, it was when presenting the evidences of our blessed faith to large congregations anxious to hear. I returned home day before yesterday from a tour of twelve days, during which time I delivered nine sermons, and in most cases to full houses. I have found a few friends to our cause in this State who are not, and have not, as I believe, been surpassed by any. If Potter's name is venerated by Universalists in the Eastern States, the name of 'Jesse Kennedy' should ever, and will ever, be venerated by Universalists in Kentucky. His devotion to the cause of truth and righteousness was rarely, if ever, surpassed; but he already enjoys the satisfaction of knowing that he has a respectable number of his neighbors and friends who have embraced the same glorious faith, and in the good work are now taking an active part with him."

Conversion in the Ministry.

By the following letter from the Gospel Banner, we learn that Rev. Mr. Maxim, a Calvinistic Baptist, has embraced Universalism. We give only a portion of the letter.

"Br. Drew:—It always gives me joyous emotions to learn that a righteous soul has escaped from bondage, as well as to learn that a sinner has been converted from the error of his ways. I am happy, therefore, to be able to inform you that, during the—shall I call it past?—winter, the scales of preconceived opinions have been removed from the eyes of Elder Sullivan A. Maxim, and that now he is rejoicing in view of the fullness of the blessings of the Gospel of Christ. In other words, he has renounced his former faith and become a convert to Universalism.

Br. Maxim is a convert from the Calvinist Baptists, by whom he was highly esteemed for his Christian worth. He is a hard working man, with a family of eight children, the oldest of whom, I should judge, is not more than 17. He resides at Harmony village.

What Br. M.'s abilities are as a preacher I cannot tell never having heard him preach, but I have heard those that have listened to him, both Limitarians and Universalists, speak of him approvingly.—We heartily welcome him to our ranks, and pray that, like Paul, he may be an efficient laborer in the work of building up that faith which once he destroyed.

March 8th, 1848

J. C. PATTEE."

Notice to Subscribers in Philadelphia.

Subscribers to the "Messenger" and "Ambassador" in Philadelphia, will, after the present week, receive their papers by carrier, instead of by mail, as heretofore. It is hoped that this arrangement may prove satisfactory to our friends, and lead to a more extensive circulation of our paper in that city. Should any fail to receive their paper regularly, the mistake will be promptly rectified by making it known to our agent, Br. James L. Gibson, 36 Market street, to whom also, subscriptions may be paid.

Juvenile Musical Festival.

Messrs. Bradbury & Nash gave their Second Juvenile Entertainment at the Tabernacle, on Wednesday evening, the 29th, to a crowded and delighted audience. As this (if it be possible,) surpassed the first, so we may expect their third and last for the season, which they advertise to take place on the 20th instant, will surpass all heretofore given. It will be "FLORA'S FESTIVAL," with the Tabernacle beautifully decorated, and the one thousand children looking as sweet as fairies and nymphs can look.

Honor to whom Honor.

We ought to have credited the Hymn in our paper of last week to Miss Sarah Broughton, the writer of that excellent article in prose in the same paper. By the way, the "Freeman" credits the "Watchman" with honors taken without credit from the "Messenger." Justice, brethren; justice, without stint or favor.

Williamsburgh.—The New Church.

We hear good tidings from our friends across the river. A much larger number of seats have been taken than had been anticipated by the most sanguine. The congregations, also, are very encouraging. They have the prayers and good wishes of their brethren in New York.

The Fair and Festival.

The Bleecker Street Society realized from the Fair and Festival lately got up by the Ladies of that Congregation, the neat little sum of \$936, above all expenses. Their Church should be well lighted after this.

Father Mathew, the Apostle of Temperance.

The following letter from Father Mathew to Mr. McGrath, Secretary of the Roman Catholic Total Abstinence Society, of this city, will doubtless be read with interest by all of the friends of temperance.

CORK, 23d February, 1848.

Dear Mr. McGrath:—To you and the gentlemen of the Committee I feel deeply grateful for the sentiments expressed toward me on behalf of the members of your Society.

I am much gratified by the assurance that my humble efforts are so highly appreciated—at the same time I do not attribute any merit to myself. The wonderful change that has been effected is the work of the Right Hand of the Most High God, and is admirable in our eyes.

It will be a great sacrifice to me to leave Ireland, but, whatever may be the consequence, I trust that, with the co-operation of the Friends of Temperance in the States, our sacred cause will proceed and prosper.

With regard to my movements in America, I am free until my arrival in New York, when I shall consult with my friends on the subject.

I anxiously look forward to the pleasure of meeting you and my other dear friends some time in May, and, with sincerest wishes for your and their happiness, I am, my dear Mr. McGrath, yours devotedly,

THEOBALD MATHEW.

A WORTHY EXAMPLE.—We see it stated in the Boston papers, that Mayor Quincy of that city, and the chief executive of the State, Geo. Briggs, refused to participate in the banquet offered to the Congressional Committee who attended the remains of Mr. Adams, in consequence of intoxicating drinks being offered as a part of the entertainment, provided at the expense of the city. We regret, for the honor of the nation, that a necessity for such a course should have arisen, but since it did occur, we see not how as consistent temperance men they could pursue any other course than to refuse their countenance to a vice that is spreading desolation and misery through the land. Let men in high places refuse to give their countenance to drinking, and the triumph of temperance will soon be complete; but it is in vain to think of putting an end to this vice in low places, while it is countenanced by those in high places. We have long felt that our rulers could do more by their example than by law for this glorious cause.

A DESTRUCTIVE FIRE AND LOSS OF LIFE.—A very destructive fire occurred in the Congress Sugar Refinery of Mr. Dennis Harris, at 144 Duane-st., on Sunday morning last, which resulted in the entire destruction of that immense establishment. Owing to an explosion of gas 19 persons were badly injured, and two of the firemen, Messrs. George Kerr and Henry Fargis were killed. The total loss is estimated at \$160,000, of which \$95,000 were covered by insurance.

LAWS FOR THE SUPPRESSION OF LICENTIOUSNESS.—We rejoice to learn that the Legislature of this State, has at length taken active measures for the suppression of the crimes of Abduction and Seduction, by the enactment of laws, subjecting offenders to punishment in the State Prison.

TERIBLE CONFLAGRATION.—A very extensive fire occurred in Watertown, N. Y., on the 22d ult., which destroyed a considerable number of stores and dwellings, and a large amount of property contained in them. Two individuals, workmen in one of the factories burnt, perished in the flames, while endeavoring to save property from the devouring element.

GROWTH OF NEW YORK.—We see it stated in the daily papers, that 1,846 new buildings were erected in this city during the past year. Verily this is a great city, and rapidly increasing.

Br. E. R. Wood has taken the pastoral charge of the Society in Peru, Huron Co., Ohio.

The Present Rulers of France.

We cut from the "Boston Christian Reflector" the following, which we believe to be a truthful description of the character of the distinguished individuals at the head of the government, under the new order of things in France.

"This provisional committee is composed of Dupont (de l'Eure,) Lamartine, Cremieux, Arago, (of the Institute,) Ledru-Rollin, Garnier-Pages, and Marie. Its secretaries are Armand Marrast, Louis Blanc, and Ferdinand Flocon. Our limits will not admit extended notices of these new tribunes of the people, but a few words about them may answer our present purpose.

The venerable DUPONT, whose name heads the list, acquired, more than fifty years ago, by his uprightness and integrity as a magistrate, the appellation of "the French Aristides." He owed the office of magistrate to his sympathy with republican sentiments in 1792, and his whole life has been a consistent commentary upon the opinions avowed by him after the second abdication of Napoleon, "that France ought never to recognize any government which shall not guarantee, by institutions freely accepted, equality before the law, individual liberty, liberty of the press and of worship, a representative government, the jury, the abolition of all hereditary nobility, the inviolability of the public domains, and all the grand results of the revolution." The calm experience of the sage justifies the convictions of the youthful enthusiast, and Dupont is true, in the third revolution, to the principles which he advocated in the first and second.

LAMARTINE is distinguished, not only for his poetical and historical works, but also from the elevated point of view, from which as a statesman, he surveys public affairs. For several years past his graving skill in debate has established his reputation as one of the most efficient, as well as most brilliant and graceful among the parliamentary orators. His lofty forehead and expressive eyes are, however, so eloquent of the poet, that practical politicians are some times suspicious of the sentiments which fall from his lips. Unlike most poets, Lamartine is very rich, and like few politicians, he is not tempted by the emoluments of office. His earnest desires for the improvement of the human, which have led some erroneously to class him with the Fourierists, spring from religious motives. He has been accused of political inconstancy because he is too independent to be governed by party rules, but he has never wavered in his devotion to the interests of the people.

CREMIEUX is one of the celebrities of the Parisian bar, where his voice has always been raised in favor of the oppressed. In society, his musical tastes and his generous patronage of artists, have united with his courteous manners to render him popular. Politically, he is a decided liberalist.

MARIE is also a famous lawyer. Shortly after the Spanish marriages, he successfully defended the *National*, when that journal was prosecuted by an alleged offence against the political inviolability of the king. The main question involved in that trial was, whether in the press as in the parliament, the great emblems of personal government and of royal prerogative, can be freely discussed. The jury appeared to agree with the eloquent advocate, that the right of discussion is one of the most sacred of constitutional principles, for the editor of the *National* was acquitted.

LEDRU-ROLLIN has been an active member of the opposition, and an inflexible defender of popular rights. Winter before last, we heard the chamber ring with his denunciations against the ministry, for continuing to countenance the horrors of colonial slavery.

No member of the opposition has been more laborious, faithful, and efficient, than GARNIER-PAGES. Two of his earliest speeches as a deputy, were so remarkable for their clear and vigorous style, and their display of a profound knowledge of the principles of political economy, and the details of finance, as to cause his adversaries to call him, half in jest, half in earnest, "a young orator of exceeding promise! the future minister of finance for the democracy!" He has been applauded even by one who differed with him in opinion, for "his rare moral courage." Simple in manners, consistent, sincere, disinterested, generous, inoffensive, "he is," says the writer to whom we refer, "a severe, but not extravagant democrat."

MARRAST is an able editor of the *National*, to which allusion has already been made, and which, although styled "a declining journal" by the London Chronicle, has really with the *Reforme*, edited by Flocon, been a principal agent in promoting the Revolution.

LOUIS BLANC was, a few years ago, busied in keeping order, during study hours, the unruly boys of a collegiate school in Paris. But even while performing this humble and thankless task, the future historian often allowed his mind to wander to the themes which exclusively occupied his leisure hours,

and stimulated him to diligent research in the libraries of the metropolis, and to profound meditation, in the little, ill-furnished room where he lodged. He was raised from obscure poverty by the success of historical works, which almost justify the appellation bestowed on him by his countrymen, as the Tacitus of France. The free and noble spirit which animates his writings, is a hopeful omen of the tenor of his course in his new sphere of political life.

ARAGO, unquestionably the most distinguished man of science of Europe, requires only a very brief notice here, for his claims to renown are familiar to all. His wonderful powers of analysis enable him, as Secretary of the Institute, to exhibit the salient points of the mass of scientific facts and theories perpetually accumulating in the memoirs of that learned body. In his hands, the dark chaos of materials, becomes luminous like the sun. In the Chamber of Deputies he displays the same rare faculty of demonstrating his subject, whatever it may be, so clearly that the most ignorant are equally charmed and astonished to comprehend it. When his tall and majestic form rises at the tribune, his magnificent head, characteristic as that of Webster's, and revealing, even in the muscular contraction of the temples, the force of will and thought belonging to a superior intellect, imposes silence upon the assembly. All parties do homage to the genius of the eloquent republican.

FORCE OF PREJUDICE.—A Lady belonging to the Lutheran Church in Philadelphia, obtained a copy of Chapin's late work, entitled 'The Crown of Thorns.' She knew not to what class of Christians the author belonged, and she read the book with great satisfaction. One reading was not enough; she went through it again and again. A friend who knew her religious prejudices, and who knew also the author of the book, asked her one day how she liked the work. 'O, Sir, (said she,) it is excellent, excellent; I have derived great satisfaction from it; I read it with new delight every time I take it up.' He then said to her, 'Do you know who wrote it?' Yes, (said she,) the Rev. Mr. Chapin.' He then inquired, 'Do you know his particular sentiments?' to which she replied in the negative. 'Well, (said he,) Mr. Chapin is the pastor of one of the Universalist churches in Boston.' She lifted up both hands with amazement, and said, 'I am sorry you told me; for I have taken great delight in that book; but I can never look on it with pleasure again.'

Trumpet.

Thomas Thumb, Esq.—A Baltimore exchange says, that at one of his late levees a great excitement was produced. The General, it appears, suddenly announced that a valuable case of presents, valued at \$12 000, was missing. Instantly all was confusion and excitement among the crowded auditory. The little General looked alarmed, and Mr. Barnum started for the Police Office, the perspiration started from his face in streams. Just as he was going out of the door, the little General cried out: "Mr. Barnum, where are you going?" To the Police Office responded Mr. B. "How much of a reward are you going to offer to the person who finds the presents?" "Five hundred dollars," said Mr. B. "Oh, you had better say a thousand," replied the General, "for that will make it an object for the police to be wide awake." "So it will," said Mr. B., "and it shall be a thousand. I'll go and announce it at the Police Office at once." "Stop a minute," cried the little General, "if you have a cool thousand in your pocket, just fork it over, and I'll save you the trouble of going after the police." Upon that the General coolly turned a corner of the carpet on his platform, where he had unobserved, secreted the box of presents a few minutes before, and drew them forth. Mr. Barnum was thunderstruck, and a little vexed. The audience were delighted. "You mischievous little rogue," exclaimed Mr. B. "I would not have been so frightened for five thousand dollars!" "I would for just one thousand, so fork over," responded the General. The audience roared with laughter, and B. went out the door making an ineffectual effort to smile.

Another New Religion.—On Tuesday, Thomas B. Mann, aged 21, and Ephraim White, 17, were arrested in this city for stealing a bed from the house of Stephen S. Arnold, Braintree. They stated that Mr. Arnold's wife gave them the bed to sell; that she and they belonged to a company of twenty persons, who comprise the entire number of the elect that are to be saved; and that the twenty-two were disposing of their worldly goods as fast as they could, and preparing to go to glory. Mr. John Russell, one of the twenty-two but who is in fact under guardianship, confirmed the statement of the young men, in the city marshal's office. He said that the twenty-two had done no work for some time, and that no earthly power could persuade them to work.

Post.

Youth's Department.

JAMES LUMBARD, EDITOR.

A LITTLE DREAM ABOUT FAIRIES.

Hush! hush! little Lucy, for do you not see
On that mossy bank, 'neath the Sycamore tree,
The queen of the fairies is holding her court?
Now let us be quiet and witness their sport.
See, how the bright moon throws a silvery sheen
Upon each little elf as it trips o'er the green;
Their robes are all gleaming with jewels so bright
That the splendor's almost too dazzling for sight;
I can only compare it—you'll laugh at me, too—
To a grass-plot at morn, when bespangled with dew.
Now merrily dancing is each little sprite,
How they seem to rejoice in the flood of moonlight!
They circle, they wheel, in an intricate maze,
Such dancing has never before met my gaze.
Their footfall is light as the zephyr that fans
The odorous flowers of bright sunny lands.
And now, at a sign from Titania their queen,
They've seated themselves on the velvety green;
And see, of that smooth piece of moss they appear
To be making a table—much do I fear
They'll find nothing to eat—I own I'm surprised!
To eat—I thought fairies were too ethereal-ized.
Look, Lucy, do look! such an exquisite feast
Never met mortal eyes—before ours at least.
Their plates are rose-leaves, and hazle nut-shell
For drinking cup seems to answer quite well.
Then such delicate food! from the flowers they've press'd,
A drop of pure honey for each little guest;
Their cups are all filled with the clear sparkling dew,
Slightly flavored with violet—and, then they have, too,
Their table bedecked with such delicate flowers
That they look as if cull'd from Eden's bright bowers.
O how merry they are! how joyously gay!
I wish we were nearer to hear what they say.
Fairy wit seems to fly if we judge from the sound
Of low musical laughter that floats all around.
Their healths they're now drinking—how gracefully they
Bow across to each other. One little fay
Who's the life of the party, has slyly turn'd round
His neighbor's plumed cap, who with bow most profound,
Was just going to drink with that beautiful one
Who sits near to the queen—but she is too full of fun;
She tries to look grave, but in her own despite
Is forced in his face to laugh broadly outright.
Hark! how they are singing! O never before
Were such sounds heard on earth—it seems to steal o'er
The soft air of night, like music of dreams,
Such exquisite strains scarce reality seems;
It touches the heart with a magical spell—
I fall, and I rise, with its cadence and swell
'Till my ravished soul is ready to fly
Far, far from the earth to its home in the sky.
And now the melodious strains die away
In lingering sweetness—and see! a faint ray
Of the morning light gilds the pale eastern sky,
And away in a moment the fairies bide;
Some to their home in the lilly fair bell,
Some to a sweet little flowery dell,
Where 'neath a turf of blue violets they creep
To pass the long day in soft dreamy sleep.
And now, little Lucy, we too will away,
But mind not a word, sweet, of fairies or fay
When at breakfast we meet, or they'll say 'twas a dream,
But we'll long remember the bright things we have seen.

Two Chances to One.

JAMES. Well, Samuel, do you still hold to that dangerous doctrine of yours—that terrible Universalism?

SAMUEL. I am still a Universalist; but how you make it out so dangerous and terrible, I cannot imagine. Surely, it cannot be terrible to think that 'God will have all men to be saved and come to the knowledge of the truth.'

J. That is the way you always misunderstand me, and quote Scripture to prove yourself right!

S. Why, what else would you have me quote? But where—in do I misunderstand you?

J. I did not mean that the idea of God's saving men was terrible; for I would rejoice myself, as well as you, if it was

so—but your doctrine is a dangerous one to trust to—dangerous to the souls of those that believe it.

S. What! dangerous to believe that God will make all men holy and happy—that God is good unto all, and his tender mercies are over all his works—that God is the Savior of all men—that—

J. Yes—no—no—what I mean is this. If your doctrine is true, then I am as well off at last as you are; for if *all* are saved, I will be saved among the rest; *that* you don't deny.

S. But I *do* deny it. You are not as well off in believing an error, as I am while believing the truth. But I know what you mean—you mean, you *will* be as well off as I am when brought to believe the truth I believe, by being saved at last.

J. Yes—that is what I mean. Well—but if your doctrine is false, then you will be lost and I will be saved; so that, you see, I have two chances to your one, for salvation.

S. I don't see that clearly. Come, let us fairly understand your argument. Do you believe that salvation beyond this life, depends wholly on believing in the endless damnation of a part of mankind?

J. Why, not exactly—but on believing the Gospel as a whole, and on living up to it.

S. Well—do you believe that God will damn any one endlessly, *merely* for honestly and sincerely *believing* that Jesus Christ is the Savior of the world?

J. I cannot say I do—not exactly for sincerely believing *that*; for I hope many Universalists will be saved.

S. Well—what, then, constitutes your double chance for salvation?

J. Why men will be judged for their works.

S. Well—do you suppose that my belief in God's universal goodness will make me love him less than others do—or that my love for him will render me less obedient to his precepts?

J. What I mean is, that if my faith proves false, yours will save me; but if yours proves false, you have nothing to rely on, and must be lost.

R. Well, suppose that it should turn out, finally, that God was not impartially and universally good, what have *you* to rely on *more* than I, then, must rely on for salvation—is there any likelihood that God will love those most who thought him not as good as I think he will be?

J. Why, not *that*, you know—but I rely on the mercy and grace of God.

S. So do I! There now, that is *one* chance we *both* have for salvation—now what is your *other*, your *second* chance for salvation?

J. Why, if my faith fails me, yours will take me up.

S. True—if nothing else will save you, the grace and mercy of God in Jesus Christ *will*—but what *other* chance have you?

J. Oh, you Universalists are always full of your catches!

S. To be sure we are—we *must* be, or how could Universalism catch every body, when everything else fails to save them! But you have not answered my question. What *other* chance have you for salvation beside the infinite goodness and mercy of God?

J. Why, you see, salvation is offered on conditions.

S. Well—and I expect all mankind to be saved according to the conditions on which it is offered—whether they be faith, or faith and obedience; for I have already proved that God will have all men come to the knowledge of the truth; and can show you that all will be reconciled and of course, obedient) to God. So, where is your *second* chance, beside the infinite goodness of God who *giveth* men faith and repentance, for he is the Savior of all men?

J. Well, I see it is of no use to talk to you; for I do not suppose I shall convince you of your dangerous error; but oh, Samuel, if you would only repent of it, and abandon it, and turn to the Lord, that you might be saved of him!

S. Stop, my friend—stop; exhorting me will do more good after you answer my question—after you show me any other chance for salvation beside the one you admit I already have in common with you. But the truth is, your 'two chances to one,' reminds me of a fable I once heard, said to have been written more than two thousand years ago by Esop. Will you hear it?

J. I don't care, if it is not too long.

S. No—it is not very long. Esop says, that once on a time, a cat and a fox sat under the shade of a tree conversing together about their modes of living and other matters. The fox very condescendingly pitied poor puss for her want of cunning and ingenuity. 'Now,' says he, 'if a pack of hounds came along, you would have only one chance for escape—you would run up the tree, and that is all you could rely on. But see how many chances I have. I could run, and leap, and twist around this way, and turn on my track, and double, and so, by

a hundred ways, I could escape them.' Just then a pack of hounds came upon them. 'Poor puss,' as the fox called her, ran up the tree and was safe. The fox started off to try his hundred chances. He ran, he leaped, and turned, and twisted, and doubled, but at last was caught; and poor puss, safely seated in the tree, beheld the hounds tear Reynard in pieces!

J. Well—what has that to do with the subject?

S. Simply this—that unless you are saved by the one, only, all sufficient chance of salvation which rests wholly on the infinite mercy of God, a hundred other chances for salvation will all fail you, as did the fox's. Flee then to the mercy of God as revealed in Jesus Christ—'tis sufficient to save you and all mankind—climb that tree and you are safe—and until you do flee to that refuge, you are lost!

J. Well—I confess that I can see no other way of salvation than that—there is none other—what shall I do?

S. Believe on the Lord Jesus Christ as the Savior of the world, and you will find peace and rest in believing. You will be saved now, and you will behold by the eye of a pure faith, and a humble charity, all nations, kindreds, tongues and people saved in him, by the purpose of God, as it will be consummated in the resurrection, when all will be Christ's, and he will be the Father's, and God will be all in all!

J. I believe; Lord, help thou mine unbelief!

BOTH. Amen—and to God be all the glory!

Magazine and Advocate.

A Young Man Going to Prison.

A writer in the Boston Times, describing a visit to the Penitentiary at Philadelphia, thus speaks of an interview between Mr. Scattergood, the humane Warden of the prison, and a young man who was about to enter on his imprisonment. Few will read it without deep emotion:

We passed on to the ante-room again, where we encountered a new comer, who had just reached the prison as we entered. He had been sent up for five years on a charge of embezzlement.

He was elegantly attired in the latest style of fashion, and possessed all the nonchalance and devil-may-care appearance of a genteel rowdy. He twirled his watch chain, looking particularly knowing at a couple of ladies who chanced to be present, and seemed utterly indifferent about himself or the predicament he was placed in! The Warden read his commitment, and addressed him with—

"Charles, I am sorry to see thee here."

"It can't be helped, old fellow!"

"What is thy age, Charles?"

"Twenty-three."

"A Philadelphian?"

"Well—kinder and kinder not!"

"Thee has disgraced thyself, sadly."

"Well, I aint troubled, old cock."

"Thee looks not like a rogue."

"Matter of opinion!"

"Thee was well situated?"

"Yes—well enough?"

"In good employ."

"Well—so, so."

"And thee has parents?"

"Yes?"

"Perhaps thee hast a mother, Charles?"

The convict had been standing during this dialogue perfectly unconcerned and reckless, until this last interrogatory was put. Had a thunder-bolt struck him, he could not have fallen more sudden than he did when the name of "mother" fell on his ear! He sank into a chair—a torrent of tears gushed from his eyes—the very fountain of his heart seemed to have burst, on the instant! He recovered partially—and said imploringly to the Warden—

"Don't you, Sir—for God's sake don't call her name in this dreadful place! Do what you may with me, but don't mention that name to me!"

There were tears in other eyes besides the prisoner's and an aching silence pervaded the group which surrounded the unfortunate convict.

* * * The black cap was drawn over his eyes, he was led to an adjoining apartment and stripped, and shortly afterwards he re-appeared on the corridor. He passed silently on in charge of a deputy keeper, to a lonely cell in a distant part of the prison, the door creaked on its hinges, he disappeared the chain dropped from the outside bolts, and Charles—was a close prisoner for five years to come!

We left the prison with heavy hearts, relieved, however, by the reflection, that this was one of the best devised institutions

of its kind in the world (notwithstanding the libels of Charles Dickens), and that its administration in the hands of Mr. Scattergood secured to its unfortunate inmates the most "equal and exact justice."

Better to Give than Receive.

A young man, of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called "the student's friend," such was his kindness to the young men whom it was his office to instruct. While they were now walking together, and the professor was striving to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who was at work in the field close by, and who had nearly finished his day's work.

The young student turned to the professor, saying—"Let us play this man a trick; we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on the coat, he slipped one foot into one of his shoes; but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it round, and looked again and again; then he looked round him on all sides, but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O, dearest sir!" answered the youth, "you have taught me a lesson that I will never forget. I feel now the truth of the words which I never before understood, 'it's better to give than to receive.'"

We should never approach the poor but with the wish to do them good.

Honesty.

"Where did you get that hoop, my son?"

"I found it, mother," said George.

"Where did you find it?" asked his mother.

"Oh! on the ground, close by the schoolhouse," said George.

"Then it is not yours?" asked his mother.

"Why, I found it, and I think I ought to have it," said George.

"Have you no idea whose it is?" asked his mother. "Have you tried to find the owner?"

"Why, I asked one or two boys if it was theirs," said George, "and it was not."

"I think, my child, you have not tried very hard to find an owner," said his mother, "and I advise you to take it to school to-morrow morning, when all the boys are there; and then, if no one claims it, perhaps you can feel that you have a right to it."

George looked as if he did not like to give it up, and felt that he should probably be obliged to do so, if he tried to find the owner. However he wished to do what was right, and the next morning he carried the hoop to school, where it was claimed by one of the boys, who said he was right glad to get it again; for he thought he had lost it. As for George, I know he felt happier for having been honest, than he would have felt if he had kept what did not belong to him. S. W. J.

Macready, on being once importuned for alms, is said to have presented a sixpence to the pauper, observing, "Friend, we give but seldom, but when we do give, we give like a prince."

Two Noble-hearted Children.

It is a beautiful sight when children treat each other with kindness and love, as is related in the following story: "Last evening," says the narrator, "I took supper with Lydia's father and mother. Before supper, Lydia, her parents and myself, were sitting in the room together, and her little brother Oliver was out in the yard drawing his cart about.—The mother went out and brought in some peaches, a few of which were large red-cheeked rare-ripes—the rest small ordinary peaches. The father handed me one of the rare-ripes, gave one to the mother, and then one of the best to his little daughter, who was eight years old. He then took one of the smaller ones, and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out and was gone about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little more sharply.

"No, father," said she, "I did not give him that."

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What! Did you not give your brother any?" asked the father.

"Yes, I did, father," said she, "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father, rather sternly.

"Because, father," said Lydia, "I thought he would like mine better."

"But you ought not to disobey your father," said he.

"I did not mean to be disobedient, father," said she; and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he.

"I thought you would not be displeased with me, father," said Lydia, "if I did give brother the largest peach;" and the tears began to roll down her cheeks.

"But I wanted you to have the largest," said the father; "you are older and larger than he is."

"I want to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear generous sister, "I love him so; I always feel best when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly embraced her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of every thing to your affectionate little brother. He is a dear and noble boy, and I am glad you love him so. Do you think he loves you as well as you do him?"

"Yes, father," said the little girl, "I think he does; for when I offered him the largest peach he would not take it, and wanted me to keep it; and it was a good while before I could persuade him to take it."

A Prophecy.—We translate the following story from the French Courier, without being ready to guarantee the truth of it any more than our cotemporarys. It may be true, however, and is not the less a good story any way.

When the news of the revolution of 1830 arrived in the United States, it was received with the liveliest enthusiasm, and a solemn procession took place in this City in honor of the event.

Among the papers of one of the marshals of that procession, who has since deceased, was found a sealed package with the following inscription: "To be opened on the occasion of the coming revolution in France." As that event has now taken place, the package has been opened and found to contain the badges worn by the deceased at the procession of 1830, with a detailed description of the ceremony. On the interior of the wrapper was written: "To serve on occasion of the next revolution in France, which will take place about 1847." It would have been difficult to make a more just prediction.

Tribune.

The Cherokee Nation.—Late intelligence from this interesting people, conveys information of the existence and earnest support of the Temperance movement there, though the editor of the *Advocate* apologizes for slack attendance at recent sittings, on account of a murder trial now progressing! District Schools, established in various portions of the Nation, were to have been renewed on the 1st of March. These schools are said to be in a prosperous condition.

Miscellaneous Department.

Original.

LINES SENT WITH ROSE LEAVES.

BY MARGARET ELIZABETH.

O, take these fading leaves!

And though bereft

Of stem, or kindred,

There is beauty left—

A grateful fragrance,

That will always tell,

Of one who loved thee,

But alas! too well

Should memory whisper,

In after year,

Like faded rose-leaves,

Colorless and sear—

Of a bright spring time

When faith's flowers rare

Bloomed in love's sunshine,

Beautiful and fair:

Oh! pause awhile—

And if npon your ear,

The voice of truth and love,

Again you hear I

Look on these leaves,

And shun the cruel blast

That scattered them—

All fragrant to the last!

Original.

Communings at the Casement.—No. 3.

Twilight, twilight! who does not love the soft evening twilight? What a strange melodious sadness it throws over the soul, and then as its shades begin to deepen in unison with our own feelings, how it sends trooping forth its bright laughing stars until they chase away all our sadness; leaving only that low, sweet melody in our souls. And what beautiful homes for the fairies, are those stars with their mysterious light flashing and quivering in the faroff blue. Surely, they must be the abiding places of angel forms, and I have often thought that the bright rays which steal down from them, must fall from the glancing pinions of their pure inhabitants. How overpowering, even from its very splendor and mightiness, is the thought that we shall ere long, meet the dwellers of all those fair realms, and spend an eternity with them in spirit-communings. Oh, there will be joyous meetings in heaven; when with their robes of immortality around them, friends recognize each other, and all meet as the children of one Father, in a land where partings never come, where farewells are never spoken. Memory also, has a deep love for the twilight, and it is then that she comes and talks most familiarly with our thoughts, of the scenes of by-gone days. Even now, she brings before my mind the form of a fair one whose home is with the angels in yonder sky. Two years have not bid adieu to time, since, at the calm hour of twilight, I stood at her bridal. She was a lovely one; and the soul that lay hid in her bosom was too pure, and heavenly, for this cold world. Never shall I forget what an expression of calm, trusting love, rested on her countenance as she stood by the side of one, on whom she had bestowed the wealth of her affections; while in a holy, solemn voice, the words were pronounced which bound her to him forever. She looked beautiful, with the woven rays of day and evening resting upon her hair; which was of that hue, which seems like gold when the full sunlight falls across it, but when shaded, deepens into a golden brown. A snowy veil, rested like the silvery drapery of a cloud, upon its rich braids; and floating over her neck, mingled and seemed lost, amid the wavings of the white muslin that enveloped her slender form. And thus she stood, with those pure robes around her, which were not more frail than was the thread of her own earthly existence,

and received to her keeping that heart for which she had given her own in exchange. Then bidding adieu to the home of her childhood, around which was concentrated many a fond recollection, she turned to gladden with her smiles the home of another. But though her soul was filled with joy, there was loneliness in the family circle which she had left, and as her doting parents and affectionate sisters gathered around the hearth stone, thoughts of the absent one would steal over them, and as they gazed at the vacant seat, her name would involuntarily fall from their lips. Yes! they were lonely; but, oh! it was not like the deep loneliness which is upon them now. Then thoughts of soon listening to her gentle voice would rise like rays of sunlight to dispel the shades of their sorrow, but now they know that they can meet her only in the spirit-world.

Hardly a year has passed away, and now while the mantle of twilight is falling over the earth, come with me again to that bridal room. What means the strange, deep stillness which rests upon the air? Ah! there is no joy here now, and the tones of hope and gladness which so lately echoed through it, are changed to stifled sobs, and low, heart-breaking moans. And she, who it seems was but yesterday a bride, is here clad in the white robes of death. That once warm brow, is now cold and lifeless, and that long silken hair is smoothed for the grave. And close by her side, cradled on her arm, lies a form that was for a short time, the home of an infant spirit. An angel-like smile rests upon its tiny features, as though they had caught one farewell look of joy from the departing spirit, which death itself could not efface. The mother, stricken down by consumption in the morning of her life, and the infant whose spirit was called away to its native heaven, ere one worldly shade fell o'er it, both lie silent in the embrace of death. They gently laid their heads upon one coffin pillow; and placing a half open rose between them, bore them forth to the churchyard. Solemnly on the Spring air sounded the mournful melody of *Mt. Vernon* above them, and then as its echoes ascended heavenward and died away into distant murmurings, they piled the kindred dust above them. And as the first cold clay fell upon the coffin lid, how its hollow sound swept o'er every chord within the hearts of those stricken mourners, and brought home to them, with all its crushing power, the full weight of their bereavement. Oh! is there anything that comes with such a strange power upon the heart, as the falling sound of the earth that is to hide the form of some loved one forever? Forever, did I say? No; it is not forever—for there is a day coming when the dust shall shrink away before the uprising of an immortal form. And there was a still small voice whispering to those sorrowing ones, that those forms around which the earth was clustering, would rise at the sound of heaven's trumpet, clothed in immortality. And with that voice sounding in their ears, they turned to their lonely homes, and left them to take their rest. And they will sleep calm and peacefully there, all unconscious of the green sod above them. The gentle zephyrs will chant around them, and the soft sunbeams will trail their golden light above their grave. And when the sunlight is away, the sentinel stars will come forth in their glory, and keep silent watch as they sail over the heavens. And when friends stand around them to weep, her seraph form will clasp that angel babe; and hover around them to bless the tears that steal silently from their eyes. And though her friends daily mourn her absence, they would not call her back again, to find an abiding home in this shadowy vale. There was a waiting harp in heaven for her, and she soared to awaken its chords to soul-wrought melody.

She knew, there was a waiting harp,
Within the courts of heaven,
And that unto her soul, the power
To sweep its chords was given.

She burst the chains that bound her here,
And spread her spirit wings;
And now, with voice and golden harp,
Sweet notes of praise she sings.

And would would ye call her back to earth
To leave her harp unstrung,
To learn the notes that here, too oft
In sorrows tones are sung?

Oh, no! ye would not have her soul,
Stoop down to earth again;
Ye'll wait until your voice with hers
Shall join the lofty strain.

Vermont.—The vote in favor of licensing the sale of intoxicating liquors in this State is larger this year than last, though the majority, it is thought, is still the other way.

Grafting.

There is probably no branch in immediate connection with agriculture more interesting, or more truly scientific, than the art of grafting.—Long as this art has been known in its general principle, the art has recently taken an immense advantage, and is plainly understood by the most experienced practitioners. That a small twig, or even a bud or a small piece of the tender bark from one tree being inserted in the branch or stock of another, should grow to be a main branch of the tree, but bearing fruit of the shape, size, color, and flavor of that from which the bud or scion was taken, is of itself a wonder, and would be incredible if it were not common.

This art is already so far advanced that a fruit bearing branch is grafted upon the short stump of a nurse tree, so as to constitute a perfect tree in miniature, bearing fruit—apples, peaches or plums—though less than twenty inches high. Apples partaking of different kinds—the sweet and sour flavor, for instance, in different parts, or opposite sides of the same apple may be produced by splitting longitudinally, the buds of different kinds, and uniting parts of different buds. But we know of no instance in which horticulturists have blended the properties of different kinds, though it evidently might be done without difficulty. Suppose a medium between a tart apple and a small sweet and spicy one was desired: it is only requisite to engraft one or more of the roots of the one upon the roots of the other kind, or upon those of a young stump grafted with other kinds. And on this principle carried out, almost any required properties of different kinds may be united in new kinds. As the season is approaching for grafting, we expect that some of our fruit loving readers will experiment on this mode, not only with fruit but with the roses and other shrubs, and communicate to us the result when this result shall be known.

Bait for Rats.—Mix a paste of corn meal with raw eggs, which is the best bait for a wire trap; they will all get in if there is room.

RELIGIOUS NOTICES.

ORCHARD STREET CHURCH.—Br. O. A. Skinner will preach Sunday morning, the second of his series of sermons upon Christianity and the Sciences. The subject of this discourse will be "The evidence of Divine Goodness from the arrangements of Nature." He will show that tempests, earthquakes and plagues are no proof against the doctrine of the Bible, that God is infinitely good.

In the P. M. he will preach on the **STRAIT GATE** and the **BROAD WAY**.

UNITARIANISM AND UNIVERSALISM.—The Second Lecture in reply to the attack of Rev. Mr. Shimeal, of St. Jude's Church, on the above doctrines, will be given in the **Bleecker Street Church** tomorrow evening. Services commence at half-past seven.

Br. Bulkeley will preach in Westport, the second Sunday in April, and in New-Canaan in the evening of the same day.

Br. O. A. Skinner will preach in Poughkeepsie on the third Sabbath in this month, (23d instant.)

MARRIED.

In this city, April 3d, by Rev. O. A. Skinner, Mr. MORGAN L. MERCER and Miss OLIVE MARIA YALE.

DIED.

In this city, March 27, CHARLES LEE, aged 10 weeks, son of Winslow Platt, formerly of Winchester, N. H.

In this city, April 1, MARY LOUISA, aged 4 years, 2 months, and 15 days, daughter of Wm. L. and Louisa Miller. This was an only child, and the third that the bereaved parents had lost. She was a lovely child, bright and promising, and the grief of the parents was very great. May they find consolation in the Gospel of Christ.

In Munroe, N. Y., March 30, CHARLES B., son of Charles and Eliza Ann Turner, aged six months. His discourse was attended by Br. O. A. Skinner of this city, and a discourse preached to a large congregation.

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